

The American Friend

Old Series
Vol. XLIV. No. 8

APRIL 15, 1937

New Series
Vol. XXV. No. 8

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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VOLUNTEER WORK CAMPS FOR 1937 THEIR PLAN AND PHILOSOPHY

The Volunteer Work Camps which enroll young men and women to do constructive work during their summer holidays, are one of the most stimulating educational activities undertaken by the American Friends Service Committee. There will be seven such camps this summer in under-privileged communities and areas of social conflict. Nearly two hundred college students and one group of high school boys will be engaged in cleaning, repairing and building as a practical demonstration of good will.

It is hoped that among them there will be a larger percentage of Young Friends. Since 1934 there have been 298 individual Work Campers, and of this number 59 have been members of the Society of Friends. This means that approximately 20 per cent of the campers have been Friends; a percentage which, it is generally felt, should be increased. There are particular reasons why Young Friends should take part in the Work Camp program. First, our members need to have actual experience with modern social and industrial conditions in order to evaluate and apply successfully the social order principles set before them as Friends. Second, the non-Friends who take part in these camps expect to meet Friends in them. The presence of a few Young Friends is helpful in conducting camp life according to Friendly ways. These non-Friend Campers are deeply interested in the principles of the Society, and the camps offer a very unusual opportunity to share our Quaker philosophy of life with such a group of outstanding young people.

In brief, Work Camps seek to bring young people in contact with some of our basic social and economic problems: with slum life; with industrial bitterness; with rural poverty; with inter-racial conflicts. At the same time the camps offer opportunities to do worthwhile jobs that otherwise would not be done. These projects not only benefit the community, but also set the young people to doing hard, physical labor which is in itself an educational process. The discussions of the campers center around the problems of life unfolded before them in the communities they camp in. They are laboratories in which human reactions to fellowship may be studied and human motives be understood.

The camps this summer will be located in particularly interesting communities.

One will be part of the Fayette County rehabilitation project which the Service Committee is starting to aid stranded coal miners. The task will be to lay a water system for the new community on its 200-acre tract. The campers will have the opportunity to study the forces which make for conflict in the coal industry; the problems of labor organization, industrial mechanization and displacement; and the various possibilities of relief and resettlement, both governmental and private. The camp will consist of about thirty men and ten women of college age or older.

Delta Co-operative Farm at Hillhouse, Mississippi, will be the site of another volunteer work camp. This project is in cooperation with the Student Christian Association, and will have the guidance of Wilmer Young. About fourteen men and six women will spend the summer building a work shop for the dispossessed cotton share croppers who are trying to re-establish themselves on this tract. The campers also will build a road and clear land for the Delta community. Their problems for discussion will center around southern tenancy, the function of co-operative farms, and legislation in a peaceful and constructive solution of the share cropper question.

One of the camps will be located in Philadelphia, engaged in renovating houses as a demonstration in community self-help. The Friends' Neighborhood Guild has leased several dilapidated dwellings unfit for occupancy. These the campers will clean, paint and remodel, setting an example to the community of what can be done to make old Philadelphia houses desirable places to live in. About eighteen men and seven women will spend the summer at this task. They will study ways in which a community center can facilitate social change in a congested, underprivileged, section of the city. Special attention will be given to the relationship of such a center to a low cost housing program, to trade unions, and to the co-operative movement.

At Hull House, Chicago, another group of campers will wreck several houses to build a playground for children. Their work will be in co-operation with the Chicago Friends Service Committee. Like the Philadelphia camp, the group in Chicago will also study the function of a settlement in a modern city. About eighteen men and seven women will be enrolled there.

Possibly the two most successful

camps last year were in the Tennessee Mountains. One, in co-operation with the Tennessee Valley Authority, built a stone dam to form a fish rearing pool. The other on the Cumberland Homesteads, built a grist mill for that pioneer community. These two camps will be re-organized in 1937 with about thirty-five men and seven women to work with the T. V. A. and about forty boys of high school age to work on the Cumberland Homesteads. The projects are yet to be determined. Problems for discussion include the methods and policies of the T. V. A.; the forces in our economic life which lead to industrial and international conflict, and the relation of the government to their control.

Last year the camp for high school girls painted and renovated the buildings of the Tunesassa school adjoining the Allegheny Reservation for Indians. This year a group of men will continue the work of renovation, will clear fields and assist with building a community center for the Indians. The group will consist of about ten each from Friends, Mennonites and the Church of the Brethren. In the light of the historic convictions of pacifism of these three churches, the campers will consider the present world crisis and the policies which conscientious objectors should follow if the United States becomes involved in another war. Serious attention will be given government plans for conscription and industrial mobilization, and future relations between the government and pacifists.

Prospective campers should have a real interest and concern about the problems effecting social tension. They should have a belief in the power of friendship and good will as opposed to force and violence. They should be willing, also, to do hard tasks cheerfully and to impose upon themselves self-discipline as a member of a camp group.

Young people interested in becoming Work Campers this summer should communicate promptly with the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa. Enrollment is now going on apace. Interesting literature describing Work Camp life and the philosophy of the Volunteer Work Camp movement is available of the Service Committee on request.

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JOURNAL IS AVAILABLE

Sylvester Jones' Journal of his experiences through Loyalist and Insurgent Spain, has been printed as a 32-page booklet. Copies are available at 10 cents each, at the Friends Book Store, 302 Arch Street; Friends Center, 1515 Cherry Street; the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa., and the Friends Book Store, 101 South 8th Street, Richmond, Indiana.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. XLIV. No. 8

APRIL 15, 1937

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Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

In the Editorial Purview

WHAT is meant when it is said of a person that he is rationalizing? In referring to one of the great powers recently, an European religious leader said that the world is irritated with that country "because she seems so easily to find great moral reasons for acts of self-interest." That's the perfect definition for rationalizing, whether done by governments or by folks "like you and me." And who of us is free?

Announcement was made recently that the Executive Secretary of the Cleveland, Ohio, Church Federation had resigned to assume the pastorate of the interdenominational tourist church at a certain Florida resort city. Perhaps American tourists, however unconsciously, may thus be taking "the next great step" as urged by E. Stanley Jones. Incidentally, how soon shall we be hearing of trailer camp pastors?

John R. Mott once admonished a large gathering of the Student Christian Movement that they must not conceal from themselves "the stormy north side of Jesus." That's a timely reminder in times of stress and testing such as these, when moral conviction calls loudly for the courage of daring venture. When inclined to emphasize Christ as "the meek and lowly Jesus," may we think again, and more deeply. "You're wrong," said Mary to sister Sue, "the New Testament doesn't end with Hebrews but with Revolutions." If we lived more on that "stormy north side of Jesus," there would doubtless be more of revolution in us; and through us, in the world about us—at least for "ten miles around."

Sometimes it takes a barbed word to stab us awake to our condition. How easy it is for people, including Christians, to sit in judgment upon one another! "Judge not, that ye be not judged," said Jesus. Modern version, spoken the other day from the lips of a twentieth century prophet: "Stop behaving like archangels on the day of judgment." That ought to put some of us where we belong.

How very slow are people to learn what happens when, to safeguard principles of truth, freedom and righteousness, the livery of hell is put on to serve

the cause of heaven: the devil holds a mortgage on the result, and all too often forecloses in the end. Very apropos, therefore, is a recent statement publicly made by Stephen Raushenbush, secretary of the Senate Munitions Committee. He was emphasizing the fact that all those who love democracy and are anxious to see it survive should devote themselves to world peace because the precious things of democratic civilization are in danger. He said: "I do not see any way by which nations undergoing the punishment of a modern war are going to survive as democracies. Modern wars create extremes. We ourselves are being asked already by the administration to give up our democracy in the event of the next war, and we may be lucky to have it handed back to us."

New and ominous meaning attaches to the common expression, "The sky's the limit"—what with Great Britain announcing that her air force will be raised to one hundred and fifty squadrons by next year, as part of her astounding rearmament program whereby she plans to spend seven and one half billion dollars within the next five years; and what with the other nations, as runners up, feverishly filling the skies with flying engines of destruction. Thinking people stand aghast at what even Britain's Chancellor of the Exchequer himself calls the "incredible folly" wherein the nations are squandering their precious, life-maintaining resources in frenzied efforts to "defend" themselves from each other. The height—or depth—of human folly would seem to have been reached.

Through the "encircling gloom" of stark-mad preparations for war, has pierced a glimmer of light from the East—even from Japan. Although the government situation in that country is still unsettled and uncertain, the recent declaration by the Japanese Foreign Minister announcing a new and conciliatory policy toward China is deeply significant. Japan's policy of aggression and force has simply not worked. Not only has it aroused Chinese national sentiment and solidified feeling against the invader—it has alienated friendly nations and has isolated Japan internationally. Moreover, this policy of ruthless force has not produced the favorable results anticipated. With the exception of the rabid military

party, characteristically obtuse, Japan seems to realize the futility of its mailed fist policy, and to be willing to try the good neighbor attitude. Just as nothing succeeds like success—so nothing fails like failure. Good will, like honesty, is the best policy, to say nothing of fundamental morality.

For the past few years student organizations in this country have put on annually a so-called Peace Strike as a dramatic protest against war. On the appointed day students have gone on strike, so to speak, absenting themselves from classes and demonstrating, through public assemblage, or otherwise, their conviction for peace. While deeply sympathetic, of course, with their fundamental purpose, we have questioned the method—certainly the terminology—which the college students have used. It has seemed doubtful whether the cause of peace has been well served by use of a technique which suggests violence. It is with much satisfaction, therefore, that we note that this year a distinctly religious motif and method are being urged by the students.

In place of a strike they propose a day of fasting for peace, as a mark of consecration to the cause. The money thus saved is to be contributed to the work for peace. Next Thursday, April 22, is the day. In calling attention of the shift in emphasis, A. J. Muste, of the Fellowship of Reconciliation, writes us: "Since this particular type of demonstration is being used it seems to me that it ought to be made as strong and impressive as possible by the participation of all church people throughout the land." We agree heartily.

"That's what we're placed here for—to get souls saved and prepared to meet their Lord." So said a dear man in our presence the other day. If we could but supplement and enrich this conception with the realization that we meet Him day by day and hour by hour. We are constantly in judgment before Him for condemnation or approval: and not more for our personal status and conduct than for our attitude toward his Kingdom interests in this very world in which He has placed us.

Religious Education for Social Living

By Willis H. Harner

THE present exclusion of training in ethics from most public schools is one of the most unfortunate results of the toleration in religion which was embodied in the Constitution of the United States, and of the multiplicity of religions and Christian sects strongly represented in the American Commonwealth. A feasible mode of giving instruction in universal ethics in the free schools has yet to be devised. Several experiments are being tried, but none of them seems promising, and particularly none of them is likely to take any effect on that large proportion of the American population which is unchurched.

There is a growing demand for some type of religious and ethical instruction in our present-day public schools. There are sombre factors in our high-strung life which make this question a pertinent and vital one. In America it has been difficult to establish satisfactory cooperation between the church and school in the education of children. Both institutions are trying to develop the character of the same child but without much effort at cooperation in the character-forming process.

It is the duty of the schools to teach the pupils the best heritage of former generations; this they often fail to do, since some of the greatest works of literature and philosophy are taboo in the public schools because of their religious origin or emphases. The school not only withdraws literary classics from the pupil, but by the very act has deprived the young citizen of much needed factual material. No student can fully understand medieval or modern European history or thought without a knowledge of Christian philosophy and Church history.

Many deplore the existence of private, denominational schools in a community which has free public schools, because the private school tends to be non-democratic. Perhaps many have failed to realize that the lack of ethical training and a strict prohibition of anything religious has

been the primary reason for the continuation of the denominational school. Yes, it is regrettable that almost two million children attend private elementary schools in the United States, ninety-one per cent of which schools have some religious denominational affiliation or control. The existence of so many such schools is a very definite indictment against the ethical and religious attitude of the public school system.

The early Greeks established their schools in accordance with their philosophy for the purpose of spreading their conception of life. The Christian Church has always attempted to instruct its membership in Christian precepts. An historical study reveals it is not the illiteracy of any people, but their immorality, it is not their knowledge but their virtue, on which either their destruction or their salvation hinges. This, more or less, is a familiar truth, needing, nevertheless, constant reiteration. "To act justly and wisely," said Plato, "you must act according to the will of God." In the actual condition of men, religious considerations are their indispensable motive to virtue. Without a question, the greatest moral reformations of society have been wrought by religion. A religious quickening furnishes the actual, efficient moral inspiration to any people for nobler social living. Ethics alone, never has nor never can motivate men to virtue. Men are not governed, no man is, by pure rationalism. Kant taught: "Without a God, and without a world invisible to us now but hoped for, the glorious ideas of ethics may indeed be objects of approbation and admiration, but cannot be the springs of purpose and action." The duty of an educational system is to promote the highest degree of social living. This can not be achieved separately from religious education as a vital, integral part of the curriculum.

It perhaps would be logical at this time to consider one

or two psychological phases of character building. As a working hypothesis may it be presumed that, "character is the resultant of thought." The aphorism, "As a man thinketh in his heart so is he," not only embraces the whole of man's being, but it is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally what he thinks. What opportunity is God going to be given in our schools to purify, clarify, and idealize the thoughts of youth? As a resultant of God's thinking the universe came into being. "And God created man in his own image." That is, as God was a creator, man too must create; he must develop and expand his character towards Christian perfection as revealed by the Son.

Both man and character are the products of the laws of growth; and cause and effect as a law are as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. A pure and ethical character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with noble and God-like thought. An ignoble and bestial character, by the same process, is the result of the continued harboring of grovelling thoughts. It has been expressed thus:

"He who loveth and believeth God, becometh God-like,
For as a man believeth he becometh;

He who trusteth and believeth in dust—becometh dust,

He who loveth and believeth in God—becometh perfect."

The schools must be permitted and encouraged to utilize the best possible stimuli for the creation of ideal character. It is the duty of all Christians to realize the need of a greater amount of religious influence in the character building programs of the public educational institutions. When once they know, they will think and then they will do.

The American Church does not want to be a parasite on the public schools. The Church had better employ one trained teacher to teach twenty-five hours during the week, in place of depending on twenty-five volunteer workers for an hour on Sunday. Under such a plan the Sunday School could become a real child's service for which children would be prepared by attending classes in small homogeneous groups with the trained church teachers for two or

three hours per week on week days. It is entirely practicable for the school to permit some children to stop at church for an hour on the way to school in the morning or at noon, while others are permitted to attend at some other hour agreeable to the school and the church teacher.

The writer fully realizes the multiplicity of problems associated with the Week-Day School of Religion, including the fact that the laws of certain States being as they are, it is impossible to introduce week-day schools of religion into these States. The purpose of this discussion is not the method but the *need* of cooperation between the church and state in the presentation of a program in religious education for social living. When Quakers fully realize the need and opportunity, a way will be found.

There is an imperative need, in the interest of a unified and motivated personality, that these processes be integrated. They should be placed in a position to effect the reconstruction of the individual and the society in which he lives. To this end religion needs to be understood, both in its nature and function, so that its resources may be made available for character education. The practical means for doing this without violating the principle of the separation of Church and State is a problem which must settle itself by the cooperation of the two institutions. The problem of how to make religion available for character education under the conditions of American life lies partly in the field of a new and larger philosophy of education, partly in the field of technique, partly in the field of accomplishment and content, and partly with organization. It must suffice for the present merely to have pointed out the available resources in religion for assisting the young in the achievement of a good character through the processes of creative experiences.

With the establishment of a sound ethical-religious program in the public schools, the nation would not only solve many of the now existing moral problems; there would be a greater unification of the entire educational program—the physical, the mental, the ethical-spiritual—for youth and adult. With such a comprehensive program, religious, class and national differences would tend to be eliminated, making possible a cooperative national, democratic commonwealth.

Los Angeles, California.

Some Diseases Among Friends

By Milton H. Hadley

HALFORD E. LUCCOCK maintains that modern churches have all the modern diseases. I have not read his treatise on the pathology of the Church, but I am well enough acquainted with Friends meetings to do a little diagnosing on my own concerning them. I would not maintain that every meeting has a disease of some kind, but all will grant that disease is too prevalent among us.

This article is of advantage only if we can stand off from these local groups with which we are closely associated and look at them in an objective mood, see if there be any disease and set ourselves to find and apply the remedy. (Since this is an intimate study of meetings, the writer has thought best not to include in his thought any meeting with which he has been associated.)

As one learns more about a certain meeting, he is increasingly convinced that it is bedridden with selfishness. (To be bedridden is a condition if not a disease.) Not a

large meeting, it is remarkable for the number of factions present and no doubt its dictator feels even less secure than Herr Hitler. Selfishness always lies at the bottom of factionalism. While there is and should be divergence of opinion in every meeting, our individual desires must be secondary to the welfare of the meeting. Even if we do not get our way, we should still "play ball" with our fellow-laborers for the Kingdom in our community. Selfishness is the greatest weapon of evil on earth. Is this destructive force crippling our meeting?

Another meeting is afflicted with arthritis. Now arthritis is a disease of the joints, when they become inflamed and swollen and refuse to work readily. The various groups of the meeting are strong and alert, but they gear together poorly. The joint worst inflamed is that between the adults and young people, who are so suspicious of one another that you wonder that both are arms of the same meeting.

The Pastoral Committee is a perfunctory body which does not "mesh" with the remainder of the meeting. Meeting committees and Sunday School committees work, if at all, with a supreme indifference to the good of the whole. They need a doctor to prescribe a Pastoral Committee which can give direction and purpose to the whole, and pour oil on the troubled joints until all groups work as one happy whole. Arthritis is terrible, whether in an individual, or in a meeting.

Infantile paralysis is a common malady. A group of us were impressed by a meeting which this disease had deformed. Until we entered—there sat men and women, but not a person under forty. We learned that was usual—adults, but no children or young people. Sometimes this disease does not paralyze the limbs of a meeting, but one side. Our statistical report shows a meeting with 103 men and boys as members, 85 women and girls (an unusual situation), but here is another with 33 men and boys, 75 women and girls. Just look over the congregation next Sunday. Is it well balanced, with all groups functioning, or has infantile paralysis, past or present, handicapped the meeting. And remember that this disease isn't so hopeless as it once was. With planning and proper exercise, the deformed part can in most cases be restored, even without resort to Warm Springs, Georgia.

Cancer results from irritation of some chemical agent or even friction. Not only does a group of cells die, but these cells seem to contaminate those next to them. Sometimes a little group of individuals become a cancer in the meeting. Paul characterizes their spirit as he mentions "quarrels, dissention, jealousy, temper, rivalry, factions, party-spirit and envy." Few things ever satisfy such a group. Its members are gifted in destructive criticism. Cancer of this kind may be cured, but only under conditions similar to those in our bodies when healing is possible. It must be recognized early and the hypercritical attitude carefully removed before the dread disease attacks some vital organ.

Medical men point out the alarming increase in heart ailments. Is it not true that heart ailments in the Church have increased as greatly as in the human anatomy? There is cardiac irregularity, with meetings taking a heavy heart stimulant, and then six months later the pulse is so weak the doctor wonders at the continued survival. There are even meetings suffering with high blood pressure, where one fears lest a little added exertion will bring the crisis and they will go into hysteria or collapse. One meeting I know surely has hardening of the arteries. A little group of concerned Friends work hard, seeking to pump life-giving blood through those crusty old "channels of blessing" which have lost their elasticity as they have become "set in their way." If a new thought or method happens to be in the blood-stream it invariably finds these hardened arteries too small for its passage. Is your meeting one which requires a minister whose chief instrument is a hypodermic needle with its heart stimulant because so few resort to "heart-food" by themselves; whose Bibles collect dust and whose hidden chambers are never chambers of communion with God? Yes, heart disease has increased alarmingly.

Pernicious anemia bespeaks the lack of red corpuscles in the blood. Often one seems to sense an anemic condition in meetings. Even if their messages are full of the red blood of life on Sunday, the essential message of a meeting is the one lived the week through, not spoken on the first day of the week. Do members manifest the dynamic of Christ, his clear perception of right and wrong, on Monday or Thursday morning? The full gospel of Sunday is often tragically diluted by next Saturday night. Pernicious anemia is partly pernicious because it creeps

upon one without observation. Is your meeting one in which the searchlight of God's Spirit can hunt out and bring into true perspective the relative values of today? Are Christ's principles dynamically applied, or have we made them shibboleths of justification to cross into the Canaan of indifference? To sit at ease as we salve over the sores of injustice in our community is to admit pernicious anemia. Whenever a meeting cannot meet the spiritual needs of the individuals and community entrusted to it, it should admit that it is dead and should submit to a peaceful burial. Let us pray together, "Lord, give us meetings that can speak to conditions."

If you have had the persistence to read this far, let us be a little like Paul and ask what shall be said more, for time would fail us to list all modern diseases common to man and meetings. However, two mental diseases should, yea, must be included. No list of diseases is complete in 1937 that doesn't take account of the diseases of the mind (where over half of our physical diseases have their chief symptoms). Anyway, let us look at paranoia and schizophrenia.

The paranoid is possessed by an overgrown prejudice, an outstanding idea; most frequently that of being persecuted. If a meeting has one dominating idea which is big enough, well and good. But if that idea is small and relatively insignificant, then the situation is pathetic. A meeting obsessed with the purpose of helping the Lord bring in his Kingdom should be all one would desire. While the world needs the whole gospel of Jesus, groups unwittingly choose some phase of that gospel, be it individual salvation, social righteousness, holiness, peace, or other segments; then say with Elijah that they alone remain faithful unto the Lord. Severe cases of paranoia among individuals are confined to state institutions. No specific method of treatment has been developed for social paranoia.

Schizophrenia is the name applied to individuals with "split personalities," whose actions and attitudes offer a sharp contrast within relatively short periods. They are unpredictable and inconsistent. But is this disease confined to individuals, or is the jewel of consistency sometimes lacking in meetings? I think of a meeting which becomes alarmed over those traveling the broad road of destruction—two weeks out of the year—and appears to wish them well on their journey the other fifty weeks. No doubt meetings now are alarmed over the sufferings of the refugee and orphan children of Spain as they should be, but impoverished people living in real need within the home community have ceased to cause comment or action. Schizophrenia may not be very common among individuals, but one wonders if it is not quite prevalent among meetings. Split personality: asking members if they are punctual to their promises and prompt in the payment of their debts, when the meeting itself is in arrears to those who can ill afford to lend money to the congregation. Jesus frequently cured mental as well as physical disorders. I believe He can heal even these mental diseases festering in the minds of meetings.

It should not be necessary to call in a religious M.D. to diagnose the modern diseases of modern meetings. I believe we can seek and secure divine guidance both in finding and remedying any disease which may infest this organism. But it will come only if we can hold ourselves as groups up to the Light and examine ourselves with critical eye. If the report on the state of society always relates that the spiritual condition is good and the ministry well suited to the needs of the people, then the situation may be hopeless; but it need not be. Honest, piercing diagnosis, unflinching prescription of the medicine needed, courageous following of the needed course of treatment—these should go far toward relieving our Society and its meetings of all diseases that afflict us.

Quaker Books at Harvard

By Henry J. Cadbury

HARVARD is fourteen years older than the Society of Friends, and the University's first leaders were not friendly to Quakerism. When, two decades after Harvard's foundation, Quaker missionaries began coming to Massachusetts to be whipped out of Cambridge or hanged in Boston, the writings of Quakerism were suppressed and burned as "erroneous books and hellish pamphlets." They did not grace the shelves of the "publique library" in old Harvard Hall. But writings against Quakerism were different. Many of the first of them came precisely from the pens of persons associated with the early churches of New England, like Francis Higginson, Thomas Welde, Samuel Eaton, Thomas Jenner, John Norton, and Thomas Scottow.

It is not surprising therefore that the first printed *Catalogue Librorum Bibliothecae Collegii Harvardini*, published in 1723, shows no Quaker books among its 3500 volumes, but does include two or three early anti-Quakeriana. The latter had some circulation. In the fire in Harvard Hall on January, 1764, nearly all the library was consumed. A list of books with-drawn at the time indicates the chief survivors, 404 in all. One of these was Smith's "Preservative against Quakerism." It was taken out the month before by a student named Mann (probably Ensign Mann, of the Class of 1764), but unlike most of the books charged out it was in the burned building, for the notation is added, "Burnt in the College." Another volume, presumably anti-Quaker, but not definitely identified, was lost in the fire. It was entitled, "Quakerism Displayed," and was owned by Samuel Curtis, one of the students who lived in the Hall and who petitioned the General Court for reimbursement of one shilling for its value as due him for his loss.¹

The fire led the friends of the College to rally to restore its library. Hundreds of books were given in the years 1764 to 1766. Among them were books against the Quakers, some still extant, as a replacement copy of Patrick Smith's "Preservative against Quakerism," given by the Colony's Governor, Frances Ber-

nard, a copy of Thomas Bennet's "Confutation of Quakerism," given by the Province of New Hampshire, "Quakers Quibbles," presented by Middlecott Cooke, Esq. of Boston, and from the same donor a rare and cherished copy of Roger Williams' only American imprint (Boston, 1676) with the vigorous title, "George Fox Digg'd out of his Burrowes." Now, also probably for the first time, books in favor of Quakerism came to the Library. A liberal spirit had long had some expression in the councils of the College. Thomas Hollis, the elder, its principal benefactor at the time, had written concerning one of his many gifts to the Library in a letter to Benjamin Colman, dated Feb. 15, 1724/5:

"I have expectation of another parcel of books to send by this or next shipping, and if there happen to be some books not quite orthodox in search after truth with an honest design don't be afraid of them, a publick library ought to be furnished if they can with con as well as pro—that students may read, try, judge—see for themselves and believe upon Argument and just reasonings of the scriptures." (MS. Hollis Book.)

A younger Thomas Hollis, generally called "of Lincoln's Inn," gave the library in 1764 a copy of Barclay's "Apology," and another benefactor, indeed the same Middlecott Cooke just mentioned, presented Keith's "Immediate Revelation."

The printed Catalogue of 1790, unlike its predecessor, shows Quaker as well as anti-Quaker titles. Some of them were the direct gift of the Society of Friends in England. The details of this gift can be read in full both in the Minutes of the Meeting for Sufferings at London, and in those of the President and Fellows of Harvard College. The former at its session 27th of 6th mo., 1766, accepted the proposal of a committee:

"to send a sett of Friends Sufferings 1 Sewells History 1 Geo Fox's Journal 1 Sett of Isaac Pennington's works, 1 Robert Barclay's Apology in Quarto to each of the following Publick Libraries in America viz. Boston and Rhode Island in New England, New York, To the three Libraries at Philadelphia, and to South Carolina."

The latter at their meeting of Nov. 10, 1766, record:

"Mr. Benj Bagnall of Boston, having communicated to us a letter from Mr Dan'l Mildred, Mercht in London accompanying an act of a generous donation of valuable books presented to our library by the direction of the meeting for sufferings of the Quakers and the books having since been recd Therefor Voted that the thanks of this Corporation be given to the worthy donors: And

that a copy of this vote be transmitted to Mr. Mildred (by the Hands of Mr. Bagnall) who is desired to communicate it to the Meeting as soon as may be."

Daniel Mildred, the Quaker merchant (1731-1783), evidently discharged his duties promptly. The above minute from Harvard was copied into the records of the Meeting for Sufferings for 1st mo. 30th, 1767. Most if not all of the seven volumes are still in the library.

What is probably the largest gift of Quaker books before 1935 came from Friends of Philadelphia. In the MS "Librarian's Waste-Book," Jan. 26, 1846 to June 22, 1849, under date Sept. 16, 1846, is the following entry:

"Box of Quaker books 46 vols and 11 pamphlets. Gift of the Society of Friends through Joseph Snowdon, No. 84 Mulberry St. Phila."

Many of these items can be identified today. The receipt signed by President Edward Everett is still on file in the Quaker archives in Philadelphia, together with letters from John Langdon Sibley, Assistant Librarian. In the minutes of the Meeting for Sufferings under date of 16th of 4th month, 1847, the report is made that:

"a number of Friends' Books have been sent to the Library of Congress, and a larger variety to the public library of Harvard University in Cambridge. Besides the official certificates of the receipt of the books and of their grateful acknowledgements for the gift, the Librarians express their thanks and the interest which they feel in the History of Friends and their writings."

Other small groups of books can be traced to the gifts of Pliny Earl Chase of the Class of 1839, of Charles Perry, and of the library of Professor William James given by his heirs after his death.

Various books in the library have interesting association value. A good many early American local imprints are of course Quaker items, not only in Philadelphia but in Wilmington, Newport, Burlington, Concord, N. H., and elsewhere. One recently acquired pamphlet has the autograph of John Bellers, the Quaker philanthropist. A copy of Chalkley's "Journal" belonged to Charles Eliot Norton and has in it a reference in Norton's own hand to Whittier's "sea saint." The present Hollis Professor smiles to find the inscriptions of his two oldest predecessors, "Edward Wigglesworth 1718," "Edward Wigglesworth," in John Alexander's "Jesuitico-Quakerism Examined: or a Confutation of the Blasphemies and Unreasonable Principles of the Quakers."

1. See "Publications of the Colonial Society of Mass." xiv. 1911, p. 35. Cf. *ibid.* xxviii. 1936, p. 458. The identification of this title baffled me as it did earlier publishers of the petition. It was a rare Anti-Quaker tract at Harvard that supplied the clue. In the series of Keith-Mather controversial pamphlets was one published by Cotton Mather in 1691 entitled "Little Flocks Guarded against Grievous Wolves," but its running head, I noticed, is "Quakerism Displayed." This almost certainly is the tract of which a copy was reported lost in the fire.

The copy of George Fox's famous "Battledoor" belonged to one of the Mathers, the liberal Boston preacher, Mather Byles (1707-1788), and beside his autograph has a note in his hand: "What a Mixture of childish pride and Idleness and false Grammar! Strange that so empty and Ignorant a person should be the Father of so Large a Sect as that of the Quakers."

A Quaker scientist who took much interest in Harvard was John Coakley Lettsom, M.D., F.R.S. Among the benefactions from this English donor repeatedly acknowledged by the President and Fellows in the 1790's were some books, though apparently no Quaker books, and more often museum pieces like minerals or quadrupeds in glass cases.

There are several old pamphlets bearing the autograph of Moses Brown (1738-1826), the Quaker merchant and philanthropist of Providence, and others without the signature but apparently from his library. When and how they came to Harvard I do not know.

As the library grew in many directions Quaker books inevitably came to its shelves—especially books of travel, books on slavery in its large slavery section, and on education, and literary and scientific books. Among the most important of Quaker books in cash value are the tracts dealing with the persecutions in Massachusetts. Two years ago in collecting a little exhibit on the four Quaker martyrs in Boston in connection with the Tercentenary of Boston Common, I found that twelve of the sixteen pieces I wanted were already among the Americana in Widener Library. Other Quaker tracts of the Seventeenth Century had come to the library through the rich Gay Collection of tracts of the period of the Civil War. Two of them at least are not to be found in Quaker libraries or bibliographies.¹ What is probably the best collection anywhere of books and pamphlets on Quaker education had already been well started in the great Educational Collection of the Harvard Library, which has been built up under the initiative of Dean Henry W. Holmes. This collection includes textbooks by several Quaker authors, like John Comly, S. Pike, and Lindley Murray, with editions of the last named totalling over 300 volumes.

In the past two years it has been possible very greatly to increase the Quakeriana at Harvard. We now possess nearly all the principal autobiographical works in which early Quakerism was so rich, much doctrinal and other fugitive pamphlet literature of more recent times, and a pretty full set of each of the seven principal Quaker serials. Thus of *The*

Friend (Philadelphia) only two out of over 5000 issues are missing;² of *THE AMERICAN FRIEND* six issues out of some 2000. By purchase some additions have been made of the innumerable but now scarce Quaker pamphlets of the Seventeenth Century.³ It is hoped to continue this type of acquisition as these items come on the market often one by one and an effort will be made to fill gaps, especially in the British Quaker periodicals. Friends of the University and of Quaker research are asked to bear in mind the library's needs, and to call attention to opportunities for filling in what is lacking. The past publications of Quaker schools and Colleges are particularly difficult to find except through alumni and friends of the institutions who have preserved them and through their heirs.

The recent growth of the collection has only been possible through contributions within and without the library. The Quaker collections at Swarthmore and Haverford Colleges each presented hundreds of duplicates as gifts. Other gifts have come from interested individuals. The library has been generous in placing orders for second hand books advertised for sale while in the cataloguing department two members of the staff have devoted much of their time to the Quaker collection. For their convenience and that of students a special card catalogue of Quaker items including many not so classified has been prepared. Its 4000 cards indicate somewhat though not completely the extent of the Quaker material. They do not include the thousands of books by Quaker authors on non-Quaker subjects.

While the Quaker Collection at Harvard cannot rival those in Pennsylvania at Swarthmore and Haverford, still less the great Friends Reference Library in London, it has no little value for students. It is more accessible for students in New England, and unlike the other libraries mentioned it is housed under the same roof with one of the greatest and most suable general libraries. To study Quaker theology where contemporary theological books are available is a real convenience. To see the Quaker anti-slavery or educational interests in the context of the non-Quaker material on the same subject is of distinct advantage. Harvard is not specially a center of Quaker research but so much interest in Quaker subjects is being shown recently in America by non-Friends—in-

cluding doctoral studies and the research of mature scholars—that the ever improving facilities of its Quaker collection may be expected to find users. It is no secret that the exhaustive bibliography of the Quaker poet Whittier has been compiled by a Librarian at Harvard and is now being printed by its university press. We may perhaps regard it as symptomatic that of the Harvard College Seniors last year (1936), one wrote his honors paper in the field of history and literature on "The Contribution of Quakers to Pacifism in the Seventeenth Century," and another competed successfully for the prize offered in American Literature with his essay on "Emerson and Quakerism."

TOM JONES AND HIS FISK SINGERS AT MUNCIE

On three successive days preceding Easter, Muncie, Indiana, churchgoers had the rare privilege of hearing President Thomas E. Jones and the Fisk University Singers.

Friends participated in the community services held, under the auspices of the Ministerial Association, beginning Thursday at the noon hour. The evening meetings were held in the five uptown churches, with Dr. Jones bringing the messages and the Fisk singers providing special music.

Central High School students were the special guests at the Friday noon hour service, when they gave reverent attention to the words of Thomas E. Jones. Three-hour services were held that afternoon, with ministers of the city bringing messages from the theme, "Seven Last Words of Christ." The Fisk singers delighted a large and appreciative audience with their lovely harmonies.

Easter with Muncie Friends began with a sunrise service, preceded by a program of hymns played by trumpeters from the tower of the meetinghouse. At the close of the period of silent meditation and prayer, Thomas Jones spoke briefly but very effectively. A fellowship breakfast at the Y. W. C. A. followed.

The morning worship service found the meetinghouse crowded with persons who listened attentively to a faith inspiring sermon by Thomas Jones from the text, Luke 24:23. Beautiful and impressive were the moments of memory for those who had passed on during the year. Twenty-six new members were received.

In the evening, Friends joined in a union mass meeting at the First Baptist Church, when Dr. Jones and the Jubilee Singers were heard. This service brought to a close a most gracious Holy Week observance.

1. See *Journal of Friends' Historical Society*, xxxii (1935) p. 65.

2. The first 20 volumes were given by the "Contributors to the Friend" and were brought in 1848 from Philadelphia to Boston by Alfred Cope on the bark *Laconia* according to his letter still extant.

3. By count in Smith's *Catalogue* it has been found that over 6000 items were published by Friends before 1700. See *Friends Quarterly Examiner*, ii (1868), p. 117.

A Great Name Combination

By Tom Alderman Sykes

WHAT'S in a name? Here's a great one for you to think about—David Samson. It is the name of an old Quaker minister whose story runs something like this: Back in the seventies, when he was a young married man of twenty-seven, David Samson came to North Carolina from Gloucestershire, England. He bought a farm near New Garden, now Guilford College, and here, in a place still standing on the Friendly Road, he and his family lived for several years.

He came from the Church of England, with strong ritualistic ideas and convictions, and until moving to New Garden had never known Quakers except as they were spoken of in his native England. One day he and his wife, Emma, for the first time attended Quaker meeting, at New Garden. With one exception, the meeting was a silent one; towards the end of the hour a woman rose and said, "Praise ye the Lord," and sat down. The meeting then closed with the customary shaking of hands. On their way home David remarked to his wife that if that were a Quaker meeting he had had enough to last him six months. And he did not attend again for a long time.

Later word came that an English Friend, Stanley Pumphrey, was to visit the meeting, and a special invitation was extended to David to be present. He went to hear the English Friend, who preached from the text, "Be ye enlarged," and whose sermon won David to accept the principles of Friends. At this time Uncle Jonathan and Aunt Lizzie Cox were filling the places of Superintendent and Matron of New Garden Boarding School (now Guilford College) and they also had much to do with winning David over to Friends.

David Samson was a fine Bible student and after studying the Friends Discipline and "Quaker Faith and Practice" with great care he became, and was so regarded for thirty years, an authority on Friendly principles and Yearly Meeting procedure. At business sessions, when affairs became confused, it was he who came forward with the right suggestion for settling matters amicably. After becoming a "convinced" Friend, he began to speak acceptably in Meeting, and Friends soon regarded him as one of their leading members and, over his protest, recorded him a minister.

About this time Uncle Jonathan Cox, whom David had come to regard as his spiritual father, saw that David, with his defective sight and inexperience, was not cut out to be a successful farmer, and that his young English wife was not fitted for the role of farmer's wife. After much consideration Uncle Jonathan felt

that the problem might be solved by moving David and his family up to Westfield Meeting, sixty miles distant from New Garden, and this was accordingly done.

The roads were almost impassable in places, and it was surely the mercy of the Lord that enabled David to travel such a countryside without serious accident as he rode horseback over the rocks and washouts and through the deep mud. But bad weather seldom kept him from his appointed meetings. I cannot tell here, in detail, of his work as he visited the lonely cabins, ministering to those who were spiritually and physically ill, and giving of his time and money to those whose needs were greater than his own. One day, after he had given the last of his money to a sick woman in a poverty-stricken cabin, he journeyed on to Guilford College where Dr. Cox, knowing nothing of what David had done, handed him a sum of money that enabled him to continue his ministrations and care for the needs of his own household.

David Samson's work largely consisted of starting new meetings, and he was responsible for many of the numerous ones in Surry and Yadkin Quarters, including the one at Mt. Airy. Also, for about thirty years he was in charge of the work at the Blue Ridge Mission, to the organization of which he felt he had been definitely guided by God. He always looked upon this Mission as his spiritual child, and later, after he had left it and was engaged in other work, he still retained his interest in it and remembered it in his prayers.

The last eleven years of his life were

GIVE THANKS

"O, Father grant me this I pray."
Thus many prayers begin,
No praises first, or to request
His pardon for a sin.
And for His watchful care by day,
Or night's unbroken rest,
They have forgotten blessing past,
No gratitude expressed.
But ever foremost is the thought:
"Will God do this for me?"
But have we truly asked of Him:
"What can I do for Thee?"
How joyously would He reply:
"I ask so small a part,
Of blessings I could give you more
If you gave me your heart."
Yet God's supplies are regular,
Like never-failing banks,
Though His reward is oftentimes but
A meager, tardy, thanks.

ERNA E. HOEFS.

Portland, Oregon.

spent in organizing new work: for four years he was at Graham, North Carolina, and then in the West at Bell, California, where he rendered good service. But he felt that his work lay in North Carolina, which he counted the "most open place" for the gospel he had ever found. He had worked in Baltimore Yearly Meeting and ministered at a number of other places, but never could he get free from the call and conviction that Carolina was where his work should be done. He took up the concern for Friends' work at Winston-Salem, into which he put his whole soul, with the result that today Friends have a growing meeting there.

I cannot take more time to tell of this simple minister's work nor of the many contacts I have had with the blessed spiritual fruitage of this faithful servant who went about doing good and preaching the gospel of good news because he felt called of the Lord to minister to sinners. I doubt whether any book will ever be written about David Samson's life and work, but may this little story serve as an inspiration to any concerned young Friends who are called of the Lord to minister but find no way open for them so to do, either in the home or over-seas fields.

David Samson always believed the Lord would open up a way where there seemingly was no way, and his is the kind of faith we need in this day when faint-hearted leaders are pleading for the retrenchment and curtailment that have crippled Friends' work at home and on the mission field. The cry today is, "We must have money," but it is clear to me that we lack other things far more essential to world redemption than money.

We need a revival of genuine Quaker concern, born of a first-hand experience of Him who can, even now, speak to our condition, desperate as it is. If our Quakerism is real, we shall do what Christ asks. We modern Quakers need to listen as our Master asks, "Why call ye me, 'Lord, Lord,' and do not the things which I say?" Paul said, "I was not disobedient"; George Fox was not disobedient; David Samson was not disobedient.

We must remember that worship is not an end in itself, and we must not make devotional feeling a substitute for Christian action. Christ asks of us today some very definite service, and until we obey him our devotion is only lip service and sentiments which have not yet become a living power to project the spirit of Christ into this needy world of ours. If our historic and First Day devotion were put into definite deeds throughout all the days of the week, a new world would soon begin to appear. Yes, we need today men filled with the devotion of David Samson and with the strength of his courage.

High Point, N. C.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

TOO MUCH TIME SPENT EXPLORING "NO MAN'S LAND"

Editor, THE AMERICAN FRIEND:

Not long ago I read in a current periodical an account of one of Billy Sunday's most successful meetings: 2240 conversions; \$6000 in cash contributions; and \$10,000 raised soon after the meeting for a much needed community betterment project. Those of us who followed the career of Billy Sunday know that he was not always so favored in the results of his ministry. There was a gradual decline in the efficacy of his work, and in the last years of his life he almost ceased to be a public figure.

But this is no criticism of him or of his methods, for while his influence was waning, other evangelists of greater or less power were sharing a similar fate. A corresponding weakening of force was evident in the individual meetings. This apparent withdrawal of God's power from the efforts of the Church attracted considerable attention and was made the occasion, here in the Middle West, for a regular bombardment of hostile propaganda: that God had entirely withdrawn his support from the Protestant Churches; that they were all apostate; and that God was now seeking a new channel for the spread of the gospel of the kingdom.

Of course these dire predictions have long since been discredited; yet in the last few weeks we have no less a personage than E. Stanley Jones telling us that "there is a cloud over our church life today." Again, in the same interview, in answer to the question as to how Protestants have missed their way, he replied, "We haven't preached the kingdom of God." It would be interesting to know how he would classify what we have been doing, since we have had so much preaching that a prominent minister has suggested that we declare a two-year moratorium on it.

In this connection I would like to suggest some conclusions that I have reached after more than fifty years of Bible study, especially of the New Testament.

When Jesus was ready to take up the real work of establishing his new kingdom, he found that the decree of death pronounced against all who committed sin had actually been carried out and that the human race as a unit was dead spiritually. In addition, it seemed that the world was almost completely con-

trolled by Satan who, when he tried to bargain with Jesus, claimed ownership of all the kingdoms of the earth. Nor did Jesus dispute that claim.

As Jesus faced the gigantic task of freeing the world from the dominion of Satan and setting up a new spiritual kingdom out of the dead material which he had before him, he no doubt realized that the tremendous forces that had to be set in operation would be entirely beyond the comprehension of finite minds and that, on account of the utterly helpless state of mankind, a great deal of this work must be done without any co-operation from those who were being helped.

And it seems that, from the beginning of his work to Pentecost, he established what might be called a "No Man's Land." In this period he did not attempt to go into details and make everything clear. When he was accused of trying to destroy Moses and the Law, he simply replied, "I am just fulfilling the prophecies in regard to myself, in breaking the strangle-hold of Satan." He said, "I came to destroy the works of the Devil." The new freedom that was now granted was made manifest by the rending of the veil of the temple, giving admission into the Holy of Holies. In regard to the restoration of life Jesus said, "I am come that they might have life." Again, it is said that in Adam all die, but in Christ shall all be made alive. One night Christ had a talk with Nicodemus about the spiritual rebirth of men, but when the interview was over Nicodemus was completely mystified as to what was to be done. And when Christ talked to his disciples about his crucifixion and resurrection, they did not seem to have the faintest conception of what he was telling them. So, in this period, he just touched a few of the "high spots," so that we might know that tremendous forces were at work.

In contrast to this, when it came to the gospel of the kingdom, he went into all the details of it and devoted almost his entire ministry to telling about it. Nearly all his parables began with these words, "The kingdom of heaven is like unto..." Also, he devoted a great deal of time to explaining how men should live and treat each other in this new kingdom he was establishing.

Now here is what has happened. For some obscure reason, a large group of men who class themselves as theologians and creed makers, have undertaken to explore this "No Man's Land," and to

tell us all about how everything was done, and they have indeed made a "mess" of it. As a result, we now have about two hundred and fifty different sects trying to promote the gospel of the kingdom, and practically all the fences that are keeping these sects apart have been built with material gathered up in this land of mystery which Christ never intended us to enter. In my opinion, just as long as we keep our attention on this land of mystery and tradition, we shall never know the full measure of God's power, and help in our efforts to spread the gospel.

I quote again from Stanley Jones who said, in speaking of the Church, "It must preach the kingdom of God on earth with a united church to implement it."

CHARLES E. CAREY.

Fairmount, Indiana.

ONCE MORE—KANSAS TO VIRGINIA

Editor, THE AMERICAN FRIEND:

Some time ago in a discussion of the prohibition question, I invited Virginia to "watch Kansas." Well, the calamity has fallen—the Kansas legislature has authorized the sale of beer. But it must be made known to the world that it was not by an act of the people of Kansas. A little over two years ago they voted by a majority of 90,000 to keep Kansas dry.

It is a story of unspeakable corruption and betrayal which we cannot review here. But it amounts to just this. The people were tricked by politicians. Washington politicians, Topeka politicians, local politicians, corrupt as the Devil wanted them to be, joined in a conspiracy and put it over.

But let not Virginia laugh too loudly at our calamity. We have a lot of fight in us yet, and "A question is never settled till it is settled right."

ALDEN KNIGHT.

Argonia, Kansas.

PEACE POSTER EXHIBIT

An exhibit of posters on world peace, entries in the Peace Poster Contest sponsored in the State of Pennsylvania by the Women's International League, will be loaned free of charge to all schools, churches and organizations in order of application, provided they will be responsible for transportation and display of the posters.

One hundred and forty posters were submitted in the contest, and prizes were awarded to nine of the one hundred and thirty-three competitors, representatives of thirty schools in the State of Pennsylvania. Two of the prizes went to students in Lansdowne Friends' School.

Application for the loan of the exhibit should be made to Nancy J. Babb, 140 North 15th Street, Philadelphia, Pennsylvania.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



TWO QUAKER SISTERS

From the DIARIES of ELIZABETH BUFFUM CHACE and LUCY BUFFUM LOVELL

Liveright Publishing Corporation,
183 pp., \$2.75

From the family archives of an old and honored New England family came the material for these picturesque and pertinent memoirs of two Quaker sisters, presented to the public with a foreword by Rufus M. Jones and an introduction by the compiler, Malcolm Read Lovell, grandson of Lucy Buffum Lovell.

The book is in three sections, two of which are reminiscences written by Elizabeth Buffum Chace, the third being Lucy Buffum Lovell's pathetic story of the untimely deaths of her three eldest children.

Historically considered, Elizabeth Chace's narrative is the more valuable, since it presents, in detail, the inner life of home, community, and church in an early nineteenth century Quaker neighborhood, and gives, too, a stirring picture of the era of New England abolitionism and of the part which certain militant Quakers, including the Buffums, played in the sheltering and freeing of the southern slaves.

The Buffum family was a remarkable one—then, as now, noted for its liberal minded and public spirited members. The Rhode Island branch, to which our sisters belonged, traced its origin to one Joseph Buffum who, with his wife Margaret, went to Smithfield about the middle of the eighteenth century. Their third son, William, was our authors' grandfather, and of him and his wife Lydia, Elizabeth Chace had much to say, since it was with them that she spent much of her time from her eighth to her seventeenth year.

Her descriptions of country and village life, recalled when she was ninety-one years of age, are very appealing and bring to vivid life the scenery and circumstances of times which though only a century behind us, seem much more remote from the present scene.

On two things those New England Quakers laid great stress—education and religion. The school term consisted of fifty-two weeks, and the educational process was both rigorous and arbitrary. Secular instruction was augmented by the sound moral teaching of the home and meeting, where children were taken regularly and where they were early "impressed with the very great blessing

of a birthright membership in the Society of Friends."

For social life there were parties, ending at nine o'clock, and such salutary organizations as the "Female Improvement Society." Quaker fear of music was lively, so instead of singing they recited poetry and for dancing substituted outdoor games. Reading was a favorite diversion, much encouraged by one of their school-masters, George D. Prentice (later editor of the *Louisville Courier Journal*), who every fortnight walked the fourteen miles to Providence to borrow books from the Brown University Library for his more advanced pupils. This worthy man was greatly respected in the community, but because he was not a Friend was forbidden marriage to one of the loveliest of the village girls and, angry and disillusioned, left Smithfield to continue elsewhere his brilliant career.

It was a stern life, but a sane one and Elizabeth Chace pays tribute to it, saying that there was "up and down the country road that ran through the village and by the farms whose people I knew in my childhood, a large amount of happy home life, and much intelligence and real comfort."

The girls' father, Arnold Buffum, was a versatile man—farmer, manufacturer, and inventor—but his main interest in life was in the anti-slavery movement, and in 1832 he founded and became first President of the New England Anti-Slavery Society, of which William Lloyd Garrison was Secretary. Thereafter, Arnold Buffum devoted himself to the anti-slavery cause, for which he traveled and lectured continuously until his death.

His views on slavery were shared by his family. His daughter Elizabeth, whose home in Valley Falls became one of the most important of the underground railroad stations, wrote: "Never, in our large household, do I recall one word short of condemnation of the vile system. In our minds there were no palliating circumstances. The slave holders were man stealers."

In her anti-slavery reminiscences, Elizabeth Chace not only tells the story of her own and her family's efforts in behalf of the enslaved Negroes; but also traces the attitude towards slave-holding prevalent among New England Friends from colonial times to her own day when, the conservative forces triumphing, her father was disowned by his

meeting and she herself compelled to leave hers.

Lucy Buffum Lovell's is a domestic story, a tale of the babyhood of her first three children. Her diary, begun in 1840 because she thought that her eldest child, Caroline, "would some day like to read of her dear little sister Laura's short and happy life, and about her all too early departure to that far better world," was later extended to include accounts of the life and death of Caroline and her baby brother Edward. Tragic as is her record, Lucy Lovell gives an appealing picture of a pious, courageous and deeply affectionate family in a narrative which is everywhere illumined by her own simple trusting faith. In its quiet way, her story forcefully illustrates to a later generation the fervor and high principles motivating the actions of a conscientious, religious household.

L. R. H.

THE MASTER'S INFLUENCE

BY CHARLES REYNOLDS BROWN

Cokesbury Press, \$2.00

This book contains the Fondren Lectures for 1936, delivered at the Southern Methodist University. Dr. Brown has given us the richness of his long years of experience in the five chapters. The chapter headings indicate something of the field under consideration: "The Method of His Teaching, How He Worked, What he Taught, How He Lived, and How He Overcame Evil."

The contents are non-technically written and are thus very readable. They "draw a picture of the Master, indicate his philosophy of life, and suggest some of the reasons for his deep, widespread, and enduring influence."

As a teacher, Jesus was "interesting," delicately humorous, concrete, positive.

As a worker, Jesus has enlisted the attention, often the devoted service of the world's great personages. Jesus prepared for his work. He had a definite purpose. He worked with people, even relied upon them. He taught "Truth," about God, man, prayer, redemption, eternal life, property, the family, the State.

Jesus lived among men as a man. He was always balanced and poised, patient yet aggressive. He fought against the evils of his day with all his powers, for he saw all the awfulness of evil, but he made it his main business to raise "wheat," not full of tares. Social evils, as he saw them, were not to be correlated by social changes merely. The spirit of God in the heart is the sure reformation.

E. H. S.

HOKKU

What mighty missive
Can transform one's sober thought
Like some word of love! J. R. W.

IMPORTANT LAW ENACTED IN INDIANA

An Indiana Friend, W. S. Hiser, for fifty years engaged in public education in Indianapolis, was largely responsible for the passage by the recent Legislative session of legislation requiring the inclusion of "character education" in the curriculum of the public schools of Indiana.

For ten years or more, W. S. Hiser has been giving attention to what could be done in the schools, through character education, to prevent youthful delinquencies. House Bill 215, which passed the House by 72 to 9, and the Senate with no dissenting votes, before being signed by the Governor, is the result of his continued efforts in behalf of his concern. Three other States, Nebraska, Utah and Iowa, have enacted similar legislation, and the Indiana bill is a duplicate of the Nebraska one.

The intent and purpose of the Indiana law is to make for a more effective program of character building, and while no reference is made in the bill to the term, character, teachers in the first twelve grades of any public, private, parochial or denominational school in the State are required "to give special emphasis to common honesty, morality, courtesy, obedience to law, respect for the national flag, the Constitution of the United States and the Constitution of the State of Indiana, respect for parents and the home, the dignity and necessity of honest labor and other lessons of a steadying influence, which tend to promote and develop an upright and desirable citizenry."

DR. KELLY IS HONORED ON HIS RETIREMENT

In reporting the proceedings of the twenty-third annual meeting of the Association of American Colleges, the March issue of the *Bulletin* gives full and appropriate space to the honor accorded Dr. Robert L. Kelly who resigned as Executive Secretary of the Association. Known to so many Friends, with whom he is still identified in spirit and fellowship, and to whom he is credited in public and official thought, the facts regarding his retirement and the recognition given in connection with it, will be of interest to our readers.

In a brief and informal way the retiring President of the Association, James R. McCain, President of Agnes Scott College, paid tribute to Dr. Kelly, sketching his career in the field of educational administration and telling of his achievements in connection with the work of the Association, for whose formation he was largely responsible and which he has served as Executive Secretary for the past nineteen years.

Following this address, James L. McConaughy, President of Wesleyan University, and now President of the Association, read a series of recommendations presented by the Executive Committee and passed by the Association on the occasion of Dr. Kelly's resignation. Among these was one electing him Executive Secretary Emeritus of the Association. Another requested him to spend approximately two years after his retirement in the writing of his projected book on "The History and Development of Cooperation in Higher Education." The necessary appropriation for this work has already been granted by the Carnegie Corporation of New York.

In behalf of the Association which he had so long and so faithfully served, President McCain then presented Dr. Kelly with a watch. Appropriate pieces of luggage were also given to Dr. and Mrs. Kelly.

Before he became Secretary of the Association, Robert Kelly had had ten years of experience in secondary schools and more than eighteen years of admin-

istrative experience in college work, including fifteen years as President of Earlham College, 1902-1917. Always concerned for cooperative enterprise among educational institutions, he was one of those who helped to organize the Religious Education Association and was one of the founders of the Council of Church Boards of Education out of which grew the Association of American Colleges.

AMONG FRIENDS AT THE NATIONAL CAPITAL

Dr. Iwao F. Ayusawa, Director of the Tokyo Office of the International Labor Office, is a member of the delegation from Japan attending the International Textile Conference, which opened in Washington April 2nd. Dr. Ayusawa, who flew from the Pacific Coast, arrived in Washington on Easter Sunday, just in time to attend the Florida Avenue Meeting. He is carrying with him a Minute from the Japan Yearly Meeting. Another member of the delegation is Mr.

FINANCIAL STATEMENT

UNITED BENEVOLENCE REPORT for year ending March 31, 1937

Received from Yearly Meetings:

Baltimore	\$ 4,662.44
California	100.98
Canada	817.32
Indiana	12,663.22
Iowa	5,710.60
Kansas	1,113.07
Nebraska	504.97
New England	2,669.68
New York	2,713.15
North Carolina	2,305.53
Western	6,517.36
Wilmington	1,973.04
Oregon	183.49
Other Sources	3,144.78

Total Receipts for the year.....\$ 45,079.63

Distributed to:

American Friends Board of Missions.....	\$ 34,861.29
Peace Association	331.92
Board of Young Friends Activities	1,135.24
Board on Prohibition and Public Morals	132.82
Board of Education	331.92
Board on Religious Education	307.90
Fund for Aged Ministers and Missionaries.....	1,773.65
Cooperative Fund	4,800.00
Emergency Fund	1,404.20
Bank Service Charge	.69

Total Disbursements for Year.....\$ 45,079.63

Total Receipts last year.....\$ 43,101.82
Gain in Receipts this year 1,977.81

Sato, a student at Friends University, Wichita.

Dr. Ayusawa, Wilfred Schul, of Birmingham, England; Robert and Eleanor Stokes Smith, and their children, Moorestown, N. J.; Peter Manniche, from Denmark; and Miss Alice Hunt and her friend, Miss Metcalfe, from Providence, R. I., have all been registered this week at the International Student House. On Easter Sunday the House entertained a group of fifty students in Washington from the New York International House.

Phillips and Rebecca Bradley have been in Washington with a group of students from Amherst and Smith making a survey of several government agencies.

On April 9 Mary Vaux Walcott gave an illustrated lecture on "Japan," for the benefit of the Friends Peace Committee, at the Florida Avenue Meeting-house.

The many weeks of work on the part of agencies and citizens to secure sufficient funds to provide relief for "employables" culminated in a huge mass meeting which sent resolutions to Congress. That's our only way of voting you know.

PASTORS' INSTITUTE AT CHICAGO

Dr. Leyton Richards of Birmingham, England, will preach at the opening service of worship and conduct a series of classes in the sixth annual Pastors' Institute, to be held on July 26 to August 1, under the auspices of the Divinity School of the University of Chicago, the Chicago Theological Seminary and the Disciples Divinity House. Dr. Richards, for the past thirteen years pastor of the historic Carr's Lane Church, Birmingham, is well known to Friends through his writings on pacifism and his lectures given at the 1931, 1932, and 1934 Institutes on International Relations.

Special courses intended for active ministers this year will consider trends in contemporary religious thought, results of the most recent Biblical research, the newer techniques in personal religious counseling, tested methods in church organization and administration, and the present outlook in religious education.

Opening with twenty-minute services in the chancel of the University Chapel, the sessions of the Institute will occupy the morning hours. A varied program of social and recreational events and urban tours is planned for the afternoons. Informal round table discussions, led by distinguished scholars, will be held in the evenings when economic, political and international affairs will be considered.

Relief in Spain

Projected by
American Friends Service Committee

Esther L. Farquhar of Wilmington, Ohio, will be the first American Relief Worker to go to Spain under the auspices of Friends. She is expected to cooperate with Alfred Jacob in his child feeding work in Barcelona. Friends Service Council, London, has cabled a warm welcome to her. Accepting the appointment she writes to the Committee on Spain: "I join with you in hoping that this undertaking may be a real expression of Christian love that may weaken the powers of hatred as they exist in Spain today."

Writing of herself, Esther Farquhar says that she spent two years at Westtown, graduating in 1913. After graduating from Wilmington College in 1916 and attending the Hartford Theological Seminary in 1919-20, she engaged in Friends' missionary work in Cuba for three years. Following this service she was a teacher of Spanish both at Wilmington College and Wilmington High School. She holds an M. A. degree in Spanish from Middlebury, Vermont.

For the past five years she has been in social service work in Cleveland. She writes in appreciation of the spiritual guidance she has found in Friendly circles and particularly in the newly created Friends' group in Cleveland. In conclusion, she adds: "Perhaps I should have mentioned the Young Friends Conferences which meant so much to me during my formative years and did much to set the direction which my life has taken."



REPORTS FROM ENGLISH FRIENDS

Barcelona: The great number of refugees arriving daily from all parts of Spain is making the problem of food supply increasingly difficult. The official figures show some 200,000 refugees, but there are a great many others who came on their own resources.

The sacks of clothing from England came just in time, as refugees are now coming from Malaga. This morning, for instance, we had to clothe six children, the youngest aged four, who had walked with their mother from Malaga to Almeria, most of them in canvas shoes. Giving the people clothes is not only a material help to them, it cheers them up too. Children especially can be made to smile by a bright coloured jumper or a pair of new shoes.

Alfred Jacob sends a clear account of activities in Barcelona, which are, in brief, these: "at the station, cocoa to all

refugees arriving, unless they are to be fed elsewhere immediately; at the Refugee Committee, distribution of clothing; at the hospital of the foreign colonies at Gracia, a Canteen giving about 100 litres of milk a day for rickety and tubercular children; at Sans, a Canteen giving about 200 litres of milk a day to inspected and approved cases, with regular visitation in their homes; and finally, occasional gifts to institutions." All of this is done in cooperation with the General Relief Committee.

Madrid: Here the houses are not as badly bombed as one might expect. What is most terrible is the expression on the faces of the people. Also, lack of food is beginning to be felt and already the children are showing signs of rickets.

The lorry has begun to function and soon many children will have been evacuated. The first departure was most moving. The parents made an attempt at restraining their tears; the children joked, chattered, and wanted to appear grown up. When the car set off, there was neither weeping nor outcry, but the faces of the children became absolutely tragic.

Almeria: Everything is lacking here. About 150,000 refugees have arrived from the Malaga region. An eyewitness writes: "As to the refugees, they have been dropping and dying by the road. We passed long files of them with pack animals, just as they fled from the Moors a thousand years ago. . . Food is terribly short, there are loud queues of people waiting for bread and yesterday the doors were shut because there was no more."

* * * *

Dispatches from the International Committee of Co-ordination and Information for the Aid of the Spanish Republic, with headquarters in France, report that the Spanish Government has just issued an urgent appeal for international aid for the civilian population. The report states: "When it is realized that almost 75 per cent of the population of the whole of Spain is now crowded into the government territory, the need will be fully understood. All large cities have doubled and tripled their populations."

The Government asks for milk, sugar and other food stuffs, trucks to help in the evacuation of Madrid, medical supplies to avert epidemics which threaten.

The International Committee is making an exhaustive study of buildings in rural Spain suitable for children's colonies in order to evacuate these innocent war victims from the danger of city shell fire and bombs. It is estimated that the cost of equipping and running each unit of fifty children up to the end of the first month of operation will total \$1500.

EASTER HIGH TIDE WITH DES MOINES FRIENDS

Pre-Easter services reached high tide on Easter Sabbath with Des Moines, Iowa, Friends. Services were held on Wednesday evening with the theme, "Meditations on the Cross," and on Friday evening the pastor spoke on "The Fellowship of His Suffering." The Good Friday evening service has come to be a time when Des Moines Friends make a self-denial offering, both children and adults participating.

On Easter Sabbath over one hundred persons gathered in the sunrise service sponsored by the young people, the theme being, "Consider the Lilies." Appropriate subjects presented in keeping with the theme were symmetry, beauty, purity, fragrance and the heart of gold. Following this service came the accustomed Easter breakfast. In the regular morning meeting for worship, the large audience was deeply moved as the pastor, Percy M. Thomas, spoke with unusual unction on "The Power of His Resurrection."

The annual young people's banquet was held this year on Lincoln's birthday. This gave them splendid subject material for music and talks and an opportunity to devise some very clever table decorations. The Father and Son Banquet was sponsored by the Men's Bible Class with the men serving the meal. About seventy men and boys were present.

Adrian and Sarah Marie Stanley held open house on the afternoon of March 21st in honor of Clayton V. and Effie Reeves Stanley, in recognition of their fortieth wedding anniversary. In token of their love for these friends and in appreciation for the long years of faithful service rendered by them, the members of First Friends presented them with a large armchair.

A NOTABLE EASTER WITH MARION FRIENDS

At the Easter morning service at First Friends, Marion, Indiana, welcome was extended to seventy-seven people, most of whom were young persons, who have become active or associate members during the past few months. Both the Bible School and morning worship services were well attended. As has been the custom on Easter for some time, many flowers were brought in memory of Friends now dead who had once served the meeting faithfully. The pastor, James R. Furbay, spoke on "the Message of Dawn," and there was special music by the choir and a harp-violin duet.

The meeting cooperated with other churches of the city in presenting the sunrise Easter pageant given in the city

coliseum before an audience of eighty-five hundred people. The events in the last week of the life of Christ were depicted, and from a cast of more than twelve hundred persons, James Furbay was selected for the role of the Christus.

A week of pre-Easter services, held under the direction of the pastor, included evening messages from three guest ministers: John I. Wright, Jonesboro; Parvin W. Bond, Fairmount; and Murray S. Kenworthy, Amboy.

EASTER HIGHLIGHTS AT NEW PROVIDENCE

Clear skies and the concluding day of a contest in the Whittier Sunday School class of young married people combined to bring to New Providence, Iowa, Meeting on Easter morning a throng sufficient to gladden the hearts of all. For the first time in many moons, Sunday School attendance again exceeded two hundred, and our genial superintendent, Walter Tatum, is hoping that that record will be maintained. The Whittier class had fifty-six in attendance.

As usual, the Easter Sunday School offering went to missions. By having each class announce its attendance and collection before the whole School during the closing exercises, interest and incentive to excel were aroused which bore fruit in the unusually large offering received.

The burden of DeWitt Foster's sermon was that our loved ones who have passed on are still with us in spirit. The proposed work of the Service Committee for the children in war-ravaged Spain was also set forth, and several private contributions to aid it were received. At the close of the service, seven of our young people went forward to signify their desire to become active members of the meeting.

A religious drama, "The Terrible Meek," by Joseph Rann Kennedy, was presented Easter evening by a talented cast. This unique play presents, in modern style, an incisive commentary on the sin of militarism, and the significance and power of the cross.

Following their custom of many years, the young people held their Easter morning service and breakfast at the meetinghouse. "With Thee began, with Thee shall end the day."

The Father and Son banquet, always a memorable event at New Providence, was held on the evening of March 2, with over one hundred persons present to enjoy the bountiful meal served them by a group of mothers and daughters. Judge Sherwood A. Clock of the district court was the principal speaker and discussed the problems of citizenship and law enforcement which the boys of today will have to meet in the future.

GEO. SELLECK SPEAKS AT DARTMOUTH MEETING

Dartmouth, Massachusetts, Monthly Meeting, held in March at Smith's Neck, and preceded by a six o'clock pot-luck supper, was addressed by George A. Selleck, Executive Secretary of the American Friends Service Committee, New England Branch, who spoke on "The Outreach of Quakerism." He explained the Friends World Conference as an expression of Quaker world-wide fellowship and pointed out that the Wider Quaker Fellowship is an opportunity for "friends of the Friends" to link themselves with our Society without actually joining it. He also described the work of the three sections of the Service Committee: the Foreign Service Section, which cooperates with English Friends in maintaining four European centers, and which has recently undertaken to help in giving non-partisan relief to the needy children of Spain; the Social-Industrial Section, which sponsors the summer Work Camps and has recently set up a rehabilitation, homesteading project in Fayette County, Pennsylvania; and the Peace Section, whose main task is the conducting, in cooperation with the Congregational Council for Social Action, of the nine Institutes of International Relations held yearly at various points throughout the country.

The Young Friends Choir from Smith's Neck, under the leadership of Julia Mosher, furnished three musical numbers.

HOW WABASH INCREASED ATTENDANCE

During January and February, Wabash Friends tried a new plan to increase attendance and interest in the Sunday evening services. The membership was divided into four groups, each group having a leader who was responsible for arranging a surprise service in which talent from her group was utilized. Attendance was increased by these services from thirty-five to one hundred and ten.

Wabash Quarterly Meeting was held at Wabash, March 6. Harry L. Leasure of Sabina, Ohio, was the guest speaker. He and his wife Jessie remained in Wabash during the following week to conduct special services. The whole church was strengthened and revived and new life and interest among young and old aroused by his vital messages. One week later a helpful "echo" meeting was held.

On Easter morning, eight young people were transferred from Associate to Active membership and five new members were taken into the church by request and letter. A very impressive pageant, "The Miracle Eternal," was given on Easter evening by a group of young people.

QUAKERDOM AT LARGE

Adorning the cover page of the current issue of the *Hoosier Kiwanian* is the picture of Murray H. Morris, a well known Indianapolis Friend. He is general chairman of the convention committee of Kiwanis International, which meets in Indianapolis, June 20 to 24.

* * * *

His many American friends will be glad to know that T. Edmund (Ted) Harvey has been returned to the British Parliament as a result of a recent bye-election, having won the Combined Universities seat as an Independent Progressive. He had been out of Parliament since 1924, when he lost his seat as a Liberal member for Dewsbury.

* * * *

Christ Church Meeting, New Zealand, as reported in the London *Friend*, has been presented with a Bible originally given to the donor's brother by Anna Sewell, the author of "Black Beauty," universally read many years ago and known as the "Uncle Tom's Cabin" of the horse. Anna Sewell came of a Quaker family of that name in Norwich, England.

* * * *

Side by side in the April 7th issue of the *Christian Century* appear poems by two West Richmond, Indiana, Meeting Friends: "Beyond Time," by E. Merrill Root, and "Desert-Bound," by Edith Lombard Squires. In the same issue appears a contributed article, "An Eyewitness in Spain," by Sylvester Jones, a former member of West Richmond Meeting, but now of Chicago. A case of three-in-one, as it were!

* * * *

In connection with the sixty-fourth annual meeting of the National Conference of Social Work and Associate Groups, to be held at Indianapolis, May 23 to 29, three meetings will be held on May 27 and 28 by the Forum on the American Indian, at which various phases of Indian work and welfare will be discussed. Our Friend, Lawrence E. Lindley of the Indian Rights Association, is chairman of the executive committee in charge of the Forum.

* * * *

Writing from their mission station in British East Africa and addressing through THE AMERICAN FRIEND, "Our Friends in America," Fred and Alta Hoyt say: "You can never know how your united prayers, love, and sympathy have upheld us in these trying days since hearing of the home-going of our dear son Wendell. We have felt ourselves surrounded with your prayers day and

night. Thank you so much for your letters of sympathy that have already come, and for the others which will follow in the coming days. He is faithful that promised. John XIV, 18."

* * * *

With headquarters at the national capital, James Thorp is now Assistant Inspector of Soil Survey. His chief is Mark Baldwin, both having majored under Allen D. Hole in geology at Earlham College, of which they are graduates. James' field work will be in New York and the New England States, with his winters spent mainly in Washington. He and his wife, Eleanor Ballard Thorp, have bought a home at Arlington, Virginia, and write that they are having the joy of fixing it up, both inside and out. Their address is 4621 Thirty-seventh Street North, Arlington, Virginia, and they say that the latch string is out to any of their friends who may be in Washington at any time.

NEWS OF OUR MEETINGS

An eight weeks' study of the book, "How We Got Our Bible," by J. Paterson Smyth, has been started by seven young people's and two adult classes of the Sunday School of the Union Street Meeting at Kokomo, Indiana. Each Sabbath, before the opening of the Sunday School, the class teachers meet for a discussion of the lesson, led by the pastor, Russell E. Rees.

* * * *

The Lenten season was one of interest and profit to the First Friends Meeting of New Castle, Indiana. At the Sabbath morning services the pastor, Robert E. Cope, spoke regarding the men whom Jesus touched on the day of his crucifixion, and the choir presented appropriate music. Each Sunday afternoon there was a candlelight vesper service, with a visiting minister presenting some phase of the Easter message. At each mid-week meeting a study of Kagawa's "Meditations on the Cross" was given by a member of the meeting. Each time devotions and music were in charge of one of the Bible School classes. On Good Friday, Friends cooperated in the three hour service conducted by the city churches. The climax of the season was Easter Day, with a fellowship breakfast, followed by a prayer service conducted by the Quaker Club, which presented a pageant, "The Miracle Eternal." At the morning worship hour, besides music and sermon, there was a consecration of babies and a reception

of the twelve persons approved for membership at an adjourned session of the Monthly Meeting.

* * * *

The Noblesville, Indiana, Meeting has just closed a successful financial campaign, undertaken to lessen the church debt. Over one thousand dollars was raised. During the campaign, Frederic F. Carter, our Yearly Meeting Superintendent, conducted an eight-day evangelistic meeting which was helpful in renewing life and interest in all the activities of the church. . . . William J. Cleaver, the pastor, and his wife are returning to Carmel for the summer months, when they will commute between their home there and their Noblesville pastorate.

* * * *

Economy, Indiana, Friends recently observed an eight-day preaching mission in which responsibility for conducting the services was accepted by members of their own group. In the course of the meetings they felt anew the beauty and constancy of spiritual communion. The services were well attended and members and persons outside Friends shared in the spiritual uplift resulting from this preaching mission. The messages of the pastor, Ida T. Parker, were much appreciated.

* * * *

Beautiful services were held at the Bloomington, Iowa, Meeting on Easter morning. After a short program by the younger children, a pageant, "The Answer of the Cross," was reverently given by the young people. The sermon by the pastor, William C. Hartnett, on "The Church Triumphant" was in keeping with the reception of twelve new members. Beautiful floral decorations filled the meetinghouse, and plants were distributed to the children and senior members of the meeting.

FORWARD STEPS NOTED BY CARTHAGE FRIENDS

The Easter period brought to a high point the interest and activities of Friends at Carthage, Indiana. Special meetings were held on the week nights preceding Easter with some group occupying the "seats of honor," and furnishing the music. Monday was "Youth Night," Tuesday, "Women's Night," Wednesday, "Men's Night," and Thursday, "Parents' Night." The pastor, Cecil E. Haworth, brought messages in keeping with the special group in charge. The attendance, while good, was cur-

tailed by the deaths, on Monday night, of three well-known men of the community.

Two community-wide meetings were participated in by Friends: a Good Friday service from one to three when all business houses suspended operations, and an Easter sunrise service sponsored by the young people.

As we look back over the months, certain forward steps are recognized. The young people have joined heartily in a plan for a young people's choir one Sunday a month. The rehearsal for the music has also permitted an informal supper and an evening of games on a week night and has resulted in a larger attendance of young people at morning worship.

A group of young married people, a part of the "lost generation," has been loosely organized for purposes of friendly get-togethers once a month. This is meeting an evident need.

Plans for the mid-week meeting have included a variety of studies: one series on the history and making of the Bible, another on problems of world peace, and a third on the outline studies in preparation for the World Conference. The attendance at these has been unusually good.

Not the least of past accomplishments is the large amount of repairs and redecoration on the church and parsonage, amounting to over \$648 during the past year. However, our eyes are to the future with a community Vacation School and other projects being planned.

CONSTRUCTIVE WORK AT JONESBORO

A choir from the African M. E. Church of Marion were the recent guests of the Woman's Missionary Society of the Jonesboro, Indiana, Friends Meeting. They gave a program of Negro Spirituals before a group representing the missionary societies of the neighboring churches of Jonesboro. Following this, Miriam G. Jay gave a review of the book, "A Preface to Racial Understanding," by Charles Johnson. Later tea and wafers were served in the church basement. All entered into this informal hour with interest and good will. The society feels that a better racial understanding exists in the community as a result of this program.

On the evening of March 8, the Loyal Crusaders entertained the ladies of the church in the church basement. Alice Ratliff of Fairmount gave a very interesting and instructive talk on the work at Friendsville Academy and also outlined the activities of the Ransomes in the Tennessee mountains. This society recently donated a layette to the Red

Cross to be sent to the flood district in the southern part of the State.

For five consecutive Sundays preceding Easter, John I. Wright conducted two classes for instruction in church membership. The class, composed of the teen age, which met during the Sabbath School hour, used for their textbook the Study Course prepared by Murray S. Kenworthy. The class made up of older young 'people met in the evening and used the textbook authorized by Indiana Yearly Meeting. At the meeting for worship on Easter morning, five from these two groups were promoted from associate to active membership and two came in by request. There were some in each group who were already active members of the meeting. This was one of the most impressive services Jonesboro Meeting has ever witnessed.

On the Sunday preceding Easter, during the Sabbath School hour, booklets, containing references for daily bible reading and devotions were given to each person old enough to follow a program of this kind. This project was sponsored by the Sunday School Council which is doing some very constructive work under the leadership of Grace Howell.

A nursery, growing out of a concern of Edna Bundy Baskett, Primary Superintendent, is being installed in the church basement, where mothers can leave their babies in the care of responsible persons during Sabbath School. Margarite Shields, Cradle Roll Superintendent, is cooperating in this new project. Cribs, tables and high chairs, as well as money, have been donated for the nursery.

On the evenings of April 13, 14, and 15, a school in Christian Leadership is being held in the church basement. This is being sponsored by all the churches of the community, the ministers of these churches acting as instructors.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa.; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

ONE FRIEND KNOWS WHAT'S GOOD FOR HER!

A subscriber who has recently moved writes us to change her mailing address instant! Missing a copy of the paper, she says, is like missing your dose of bitters. We wish more Friends knew what's good for them!

Which reminds us to "tell another." A subscriber hailed us not long ago with an enthusiastic testimonial for THE AMERICAN FRIEND. He said that the paper, when folded as it comes through the mail, makes an excellent paddle with which to encourage his reluctant young son to "beat it" upstairs for bed. The bi-monthly issue containing the *Messenger of Peace* supplement, being a little more bulky, is particularly efficacious! Indeed the paper has become so convincing that all that is now required is to make a gesture with it and the youngster promptly takes his "onward and upward march."

With such testimonials, we are considering going on the air in a sponsored program to broadcast the merits of THE AMERICAN FRIEND. Perhaps we can arrange time for Sunday evenings—somewhere between Jack Benny and Eddie Cantor.

WILLARD O. TRUEBLOOD AT WICHITA

University Friends Church as well as other meetings in Kansas have been favored by the services of Willard O. Trueblood, whose time has been taken up almost completely in the churches and at Friends University, where he spoke to the students daily. Only words of praise have been heard for his messages of evangelism from the various points where he has spoken. During Holy Week the Lord used him in daily union noonday addresses in one of the downtown theaters, his audiences having been the largest at any such services ever held in Wichita.

The Easter season in University Friends Church in Wichita was preceded by a series of five Sunday night sermons on the subject of "The Cross," by Dr. Edgar H. Stranahan and they proved a real blessing to all who heard them. These sermons and those of Dr. Trueblood resulted in an unusual spirit of reverence throughout the community.

Through the work of Charles O. Whitely, the pastor, and Lela Gordon assistant pastor, and teachers in the weekday school, several were led to give themselves to the Lord on Easter Day, the total number being twenty-two, several of them adults. The Easter morning service was an occasion of rare blessing.

CONFERENCE ON MEETING FOR WORSHIP

Expressing the belief that the meeting for worship is the center of the group life, and that the differences of approach may contribute to the value of a Friends Meeting, the committee on Ministry and Oversight of the Florida Avenue Meeting in Washington held a conference recently to consider the meeting for worship and its possibilities for developing a "new power of life." The steering committee realized that Friends of two centuries ago were so radiant with the fresh religious experience they would have felt no need for such a conference; a century later, formal tradition would have prevented them from such consideration. But today all Friends can join in consideration of the meeting for worship, and, finding their ideas cutting across group lines, reach a unity in purpose and aspiration.

At our conference, answers, both oral and written, to the ten questions previously submitted to the members and attenders, formed the basis for discussion.

There was general agreement that preparation for the meeting for worship was not only advisable, but necessary. Personal devotional life is closely related to group worship. The demands of modern life make a regular time for meditation and prayer difficult, but it is a part of all mystical religion and was felt to be necessary.

Only when we become citizens of the Kingdom of God, will we become citizens of the world, thus relating this spiritual experience to service for humanity. It is a long, slow process of the integration of the whole life coming only through worship and service. A higher level of worship experience is possible when all in the group are concerned with one vital problem. However, with messages touching on differing ideas, the needs of the various worshippers may be met.

Prayer is a necessary part of the devotional life of the individual and some felt that vocal prayer, though the most difficult method of approaching God, is a public acknowledgement of our need of Divine support and direction. The whole of a Friends meeting may not be for every one present, and the quality most needed by all is a motivating spirit greater than tolerance.

SINA M. STANTON.

IMPROVEMENTS AT XENIA

Xenia, Ohio, Friends have improved the appearance of their meetinghouse by redecorating the interior and installing new lights. Leadership in this good work has been supplied by the Searchlight Class of young married people.

Preparations are being made to install a pipe organ, the gift of Carleton and Leona Anderson, in memory of his mother, Maud Anderson. Other improvements are also planned.

Pre-Easter services were held on the evenings of March 23 to 26 with Otis Pramer, Ralph Thornburg, DeElla Newlin and Dr. W. R. McChesney, President of Cedarville College, giving acceptable messages.

Young people from Selma High School, with their superintendent, D. S. Lynn, and wife, visited the Christian Endeavor and evening services on March 7, making helpful contributions to both in talks and music. An enjoyable social hour followed.

Activities during the winter months have been many and varied: a missionary entertainment and doll show given by a class of girls, the dolls collected going to our Tennessee missions; the annual Grandmothers' party for women over seventy years of age, with a special service for older persons following on the succeeding Sunday; an eight-day Preaching Mission conducted by Peter Quartelle, evangelist; and the much enjoyed, annual congregational dinner given in recognition of the members received during the preceding year.

The meeting has been fortunate in its visitors. The Students' League of Many Nations of Binghamton, New York, held a helpful service, while other visiting friends who brought us messages included Howard Hamlin, Columbus, Ohio, who spoke on Alcoholic Education; Errol T. Elliott, who gave the message on Rally Day, when one hundred and ninety-two persons attended Bible School; and Elmer Brown, pastor at Jamestown, who spoke at a Sunday evening service in charge of two classes of boys. Byron Leaser, pastor at Springfield, and Jacob Motsi, a native of South Africa, also brought much appreciated addresses.

DeElla Newlin, the pastor, will continue her service to Xenia Meeting for another year.

A. F. S. C. ANNIVERSARY MEETING

The twentieth anniversary of the American Friends Service Committee which was founded on April 30, 1917, will be celebrated at the Friends Meetinghouse at 15th and Race Streets, Philadelphia, on Friday, April 23. Friends of the Committee and former workers in particular are invited to attend the business meeting at 3:00 p.m., supper at the Whittier (60c) at 6:15 p.m. and evening meeting and entertainment at 7:30. For supper reservations, please communicate with the Service Committee office, 20 So. 12th Street, Philadelphia, Pennsylvania.

ATTRACTIVE HANDBOOK OF WAYS AND MEANS

In connection with the launching of its No-Foreign-War Crusade on April 6th, the Emergency Peace Campaign, with headquarters at 20 South 12th Street, Philadelphia, has issued an attractive, fifty-two page handbook of ways and means by which individuals and groups may help to keep the United States out of war and promote world peace. Divided into sections on Why, What and How, the booklet tells why this particular crusade was launched, what must be done if the United States is to stay out of a foreign war, and how these desired changes in foreign policy can be brought about. There are additional sections on Education and the Responsibility of Church and Synagogue. Throughout the booklet are scattered identifications and portraits of some of the various sponsors of the E. P. C., whose achievements and aspirations are told of on the concluding pages of this pamphlet.

An effort is being made to secure mass distribution of this useful, timely handbook, which can be had at the following rates: ten cents for a single copy; five cents each in quantities of ten or more.

PEACE TO THE FORE AT KOKOMO QUARTERLY

Alvin T. Coate of Indianapolis brought the principal address at Kokomo Quarterly Meeting, held the third weekend in March in the Union Street Meetinghouse, Kokomo, Indiana. Speaking on the peace testimony of Friends, he also traced the cooperative activities of the three Historic Peace Churches—Friends, Mennonites and Brethren—and told of the deputation, of which he was a member, recently sent by them to the President of the United States, to whom they presented letters stating their peace position.

A special peace program was also given under the direction of Lela Brathwaite, Superintendent of Peace. It consisted of an exercise by a group of children and short talks by Lilita Farrow, Russell Rees and Lela Brathwaite.

In the meeting on Ministry and Oversight, Mary Fox spoke effectively from a text in Isaiah. Following the business, the chairman of the missionary department, Mabel Van Bibber, introduced Rachel Johnson who spoke on the opportunities people in the homeland have of furthering the work being done by missionaries on the foreign fields.

Sunday afternoon the young people's department, under the leadership of Willa Tennell, held a meeting at which Wilbur Tolle of Chicago told of his experiences in welfare work, in connection with the Salvation Army there.

PERCIVAL B. AND LUCY V. COFFIN

At the end of January last there occurred in Chicago at the Joseph Bond Chapel on the campus of the University of Chicago a memorial service of interest to many Friends everywhere, and particularly to those of Chicago and of Richmond, Indiana. The service was held in memory of Percival Brooks and Lucy V. Baxter Coffin who had both entered the larger life within the sixteen months past, the former in October, 1935, and the latter, on Christmas Day, 1936. With Wagner music rolling from the organ as a background, both early in the service and later, numbers of people expressed their deep personal loss and their feeling that an inestimable uplift had been given to many lives by the Coffins.

The three leading contributions of the afternoon were given by Warder C. Allee of Chicago University, by Dr. R. M. Strong, President of the Chicago Ornithological Society, and by Mrs. Frank Staely, an early member of Alpha Iota Alpha Sorority, and a leader in women's clubs in Illinois. Warder Allee stressed the long and warm associations of Percival and Lucy Coffin with Chicago Friends, both in the Meeting at 4413 Indiana Avenue and, of recent years, in that on 57th Street.

The second half of the program included informal and impromptu testimonies of appreciation from about a dozen persons in the audience, including these Friends: Milton Hadley, James and Lucy Matchett, Fred Winslow, Marjorie Hill Allee, and Frank Hadley. Over and over again one double keynote was sounded: the veritable genius for friendship and hospitality possessed by Percival and Lucy Coffin and the inspiration they had been to many many young people who had become, virtually, their children in a spiritual sense. As the memorial hour ended, those in the beautiful Chapel ringed with the Beatitudes, seemed touched with the conviction voiced by one old, old friend: "They are gone! It is the passing of an epoch!"

As a brief memoir of Percival Coffin appeared in these columns shortly after his death our thoughts revert particularly at this time to the life of Lucy Coffin.

Lucy Vincent Baxter was born and grew up in Richmond, Indiana, living with her parents, William and Mary Baxter, her brother, William Herbert, and her four sisters, Sarah, Mary Ellen, Maria, and Emily, on their family estate known as "Cliffside." The Baxters had moved west from Philadelphia in 1864, and their homestead, stretching westward on the west side of the Whitewater River where we now find Kinsey, Pearl,

and Lincoln Streets, was a landmark of the earlier city. Part of it may still be identified today. The Baxter family, with a ripe English background, was prominent in Friendly circles and belonged to the old Whitewater Meeting.

It was in "Cliffside," however, rather than in the meetinghouse, that Lucy was married at nineteen to Percival Brooks Coffin, youngest son of Charles F. and Rhoda M. Coffin, and then a member of South Eighth Street Meeting. Percival was associated with his father in business and, quite early in their married life, he and Lucy moved with Charles and Rhoda Coffin to Chicago, making their new home at 3232 Groveland Avenue, an address familiar to many Friends. Charles and Rhoda Coffin endeared themselves to the Chicago Friends Meeting by their splendid Christian ministry, and their youngest son and his wife were also most loyal to the Quaker standard. Concerning them Rhoda Coffin wrote: "I love to look at them as we worship together in the meeting." And in another place, writing of the home the four shared, she says of Lucy: "Through years of sorrow and joy she has entwined herself more and more into our affection. We are united as one family, living together in the same home, and have enjoyed the sweet ministrations and evidences of her love."

Aside from travel and a year's sojourn in New Mexico, a State over which her eyes never failed to light up, Chicago was Lucy Coffin's home throughout the rest of her married life until shortly before her death. After the older Coffins died, Percival and Lucy bought a new home at 5708 Kenwood Avenue which became the shrine of a beautiful marriage. Possessed of keen minds and a love for beauty, they attracted to this home, as to the old, unending numbers of interesting people. To quote from one who has written of them recently: "They dispensed an unforgettable hospitality in their home. . . where one would meet those conspicuous in many departments of social activity—painters, musicians, poets, scientists, educators. . . They were instrumental, also, in helping many a young aspirant on the latter's difficult way; not so much by advice as by a warm receptivity, an understanding of their problems, a sympathetic friendliness."

Other proofs that young people who came to know them were spiritually benefited are found in the facts that Percival was made honorary member of the Acacia Club at Illinois University, that Lucy became sponsor for life of the Sorority which sought her out, and that both were made honorary members of the Slavonic Club of Chicago University.

And among people their own age they were no less active and valued. The work of the Friends meetings claimed their constant interest, and they were intensely interested in ornithological activities. These last centered in their membership in the Chicago Ornithological Society and the women's Avis Club, which Lucy Coffin founded; in Lucy's contributions to ornithological journals; and in their study of bird life carried on at their country place, "The Brooks," nine miles northwest of Richmond, which contains an excellent bird sanctuary.

It was in February, 1934, that Lucy Coffin was taken seriously ill. In May of that year she and Percival removed to "The Brooks," hoping that the beloved little country spot might improve her condition. There they spent the next summer also, moving in to Richmond for the intervening winter: to Richmond, city rich in early associations, where Percival's mother had led in founding the "Home for the Friendless," and where the names of his grandfather and grandmother are carved on the gates of Earham Cemetery.

They could not again return to Chicago to live; but many of their friends from all over the country sought them out in their hermitage. After Percival's death at "The Brooks" in 1935, Lucy Coffin took a suite of rooms in the home of Mary Lawrence on Southwest A Street; and it was there that her life ended, on that bright Christmas morning of 1936.

Of her immediate family Lucy Coffin leaves: her sisters, Sarah Baxter Fletcher of Kalamazoo, and Mary Ellen Baxter Sutton of Richmond; her brother, William Herbert Baxter of Davenport, Iowa; and three nieces: Esther Fletcher, Helena Sutton, and Emily Fletcher Cooper (Mrs. Bennett Smedley Cooper) of Little Falls, New Jersey.

GERTRUDE SIMMS HODGSON.

FELLOWSHIP IS AWARDED

Carl Quimby Christol, Jr. of Vermillion, South Dakota, has been awarded the Mary Campbell Fellowship by the American Friends Service Committee for 1937-38. He will spend a year studying international law at Geneva, and will be associated with the Friends Center there.

Carl Christol is the son of Dr. Carl Christol, Professor of History at the University of South Dakota. He is a graduate of that institution and has done graduate work at the University of Minnesota and the Fletcher School of Law and Diplomacy, Massachusetts. He gives his religious preference as the Principles of Friends.

In preparation and in purpose—desire to contribute to the movement for Peace

and Good Will among nations—Carl Christol represents an excellent candidate for the Mary Campbell Memorial Fellowship, which was founded to aid American students who wish to pursue studies "in preparation for work as emissaries of international and interracial peace and good will." In addition to high scholarship he is an enthusiastic athlete, camp counsellor for boys and life guard. He is twenty-four years of age.

WANT TO ATTEND FRIENDS WORLD CONFERENCE?

Friends who expect to attend the Friends World Conference next September must file their applications to attend with the Committee appointed by their Yearly Meeting. Your application should be sent to your Yearly Meeting Committee not later than April 24. On the first of May the names of persons selected to attend the Conference are to be sent forward from each Yearly Meeting to the Conference Committee at Philadelphia.

STENOYPIST WANTED

One or two first class stenotypists are wanted for service during the Friends World Conference, September 1-8. The Committee hopes to record verbatim the proceedings of the Conference. If there are members of the Society of Friends qualified for this position please communicate with the World Conference Committee at 20 South 12th Street, Philadelphia, Pennsylvania.

TOO FEW FRIENDS

A prominent Methodist pastor said recently: "There is one thing wrong with the Friends—there are too few of them." We believe he is right. The Endowment Committee of the Evangelistic Board of Indiana Yearly Meeting asks the financial assistance of Indiana Friends in the promotion of church extension work. For further information write, Thomas M. Cox, Anderson, Indiana.

BIRTHS

BEIDLER—To Paul and Margaret Grant Beidler, Balboa Island, California, March 26, 1937, a daughter, Jo Ellen.

BILLS—To C. Watson and Lois Dillon Bills, Friendswood, Texas, March 7, 1937, a daughter, Mary Evelyn.

GLINES—To Ransom and Mildred Bales Glines, Friendswood, Texas, December 6, 1936, a daughter, Carol.

PEARSON—To Allen Earl and Versa Brown Pearson, Houston, Texas, March 21, 1937, a son, Allen Earl.

SCHERER—At Richmond, Indiana, on March 8, 1937, to George A. and Lucile Scherer, a daughter, Mary Sue.

MARRIAGES

BURNS-DARROW—At the Friends parsonage, Bayshore, Texas, March 17, 1937,

Edna Darrow of Friendswood, Texas, to A. E. Burns, pastor of the First Christian Church, Alvin, Texas. Harold A. Selleck, minister.

HARDY—At the close of the mid-week meeting of Friends of Union Street Meeting, Kokomo, Indiana, March 25, 1937, Lela Brathwaite to Robey K. Hardy. Russell E. Rees, minister.

JAY-OVERMYER—At Friends Church, Jonesboro, Indiana, March 20, 1937, Mildred Pauline Overmyer, member of Jonesboro Meeting, to Watson Stover Jay, son of Watson D. and Miriam S. Jay. John I. Wright, minister.

LAMB-HARDIN—At the Westfield, Indiana, Friends parsonage, February 8, 1937, Esther M. Hardin of Kokomo, Indiana, to Letis E. Lamb of Greentown, Indiana. Orval H. Cox, minister.

MUNDY-BEALS—At the Westfield, Indiana, Friends parsonage, February 16, 1937, Bessie M. Beals of Cicero, Indiana, to Clifford L. Mundy of Sheridan, Indiana. Orval H. Cox, minister.

RASCHE-WRIGHT—At Evanston, Illinois, April 3, 1937, Dorothy Evelyn Wright, daughter of Harry N. and Edna W. Wright of New York City, to William Clarence Rasche, Jr. of Cape Girardeau, Missouri.

DEATHS

ALLEN—At her home in Friendswood, Texas, January 30, 1937, Katie Stout Allen, aged sixty-two years. The daughter of John M. and Hannah Fox Stout, she was born near Snow Camp, Chatham County, North Carolina, where she was married to John Henry Allen on October 25, 1908. Her husband, three brothers and one sister survive. Funeral services were held in the home and at the Friends Meetinghouse with Fred Newkirk, pastor, officiating.

BUNDY—At her home in Amboy, Indiana, April 1, 1937, Margaret J. Bundy, daughter of Edmund and Johanna Elliott Lamm, aged eighty-three years. She was born near Marion, Indiana, October 15, 1853, but at an early age moved with her parents to a farm near Amboy, in the vicinity of which, with the exception of one or two years, she spent the rest of her life. For thirteen years she was a teacher in the public schools. On March 23, 1887, she was married to William F. Bundy, who died in 1932. To them were born four children, three of whom, two daughters and one son, survive. Margaret Bundy was a birthright Friend and held many positions of trust and honor in various units of the Society. She was also an active member of the W. C. T. U.

BURT—At Des Moines, Iowa, March 21, 1937, Margaret Burt, aged eighty-four years. She was born, December 10, 1852, in Surrey, County of Kent, England, but came with her parents to America when an infant. Her mother died soon after their arrival here, and later Margaret was adopted by T. E. Burt and wife of Muncie, Indiana. Although reared in a Presbyterian home, Margaret early came in contact with Joseph and Mary Goddard of Muncie, and when a young woman united with Friends, becoming a charter member of the Muncie Meeting. In 1885 she came to Des Moines, where she was for many years a teacher in the public schools. At that time she brought her membership to the Des Moines Meeting. She was always active in the work of the church, serving as Elder and Bible

School teacher for many years, and working zealously for the cause of missions. Her faithfulness, Christian character and deep spiritual life influenced all who knew her.

CAMERON—On March 13, 1937, Jennie Cameron, aged seventy-three years. She was born on March 18, 1862, the daughter of Jacob Fink and wife, early pioneers of Des Moines, Iowa, where, with the exception of nine years, she spent her entire life. She was married to W. A. Cameron in 1887; their four children are still living. She united with the Des Moines Meeting in 1914, during the pastorate of Richard R. Newby.

DELON—Following an automobile accident, March 7, 1937, Susan L. DeLon, aged eighty-one years. The daughter of Isaac and Maria Davis, she was born on September 29, 1855, at the family homestead east of Russiaville, Indiana, where she spent the greater part of her life. On January 24, 1878, she was married to J. A. DeLon who died in 1933. Their son and two of her brothers survive. She was a life-long and devoted member of the Lynn Meeting. Funeral services were held in the Lynn Meetinghouse by Orval H. Cox, a former pastor, and E. Howard Brown, pastor.

GOINS—At Indianapolis, Indiana, March 10, 1937, Fern Goins, aged thirty years. She was a faithful member of the Lamong, Indiana, Meeting. Her husband, Fred Goins, and their son, as well as one sister and three brothers, survive her. Funeral services at the Lamong Meetinghouse were conducted by Orval H. Cox, a former pastor.

HADLEY—At the home of her sister, at Neosho, Missouri, March 27, 1937, Elvira M. Hadley, daughter of Levi and Mary J. Barrett. She was born in Howard County, Indiana, May 12, 1859, and in 1878 moved with her parents to Rush County, Kansas. In 1880 she was married to Cyrus J. Hadley, who died in 1935. Neither of their two children survives. At various times the family lived in Oklahoma, then the Cherokee Nation, at Lowell, Kansas, and at Friendswood, Texas. She was a life-long Friend and lived a quiet and beautiful Christian life. One sister and one brother survive.

MACY—At Wichita, Kansas, March 7, 1937, Doctor James Wilburn Macy, youngest son of James H. and Hannah Macy, aged forty years. He was born in Lyon County, Kansas, September 22, 1896. In 1923 he graduated from Friends University and for some years thereafter was a teacher, a profession which he left to study medicine. He completed his course in 1935 and was, at the time of his death, Assistant Superintendent of the Sedgwick County Hospital in Wichita. He loved people, and was in turn loved by them, and his greatest delight was in his service to his fellow-men. He died in an automobile accident which occurred on his way to visit a patient. Funeral services were held at the Cottonwood Friends Church, of which he was a life-long member, by Gervas A. Carey of Wichita, assisted by Roxie Powell of Ulysses and Ivan Frazier, pastor.

McGINNIS—On January 28, 1937, at his home in Thrift, Texas, Fred E. McGinnis, aged fifty-three years. The son of Allan and Margaret Letitia McGinnis, he was born on January 1, 1884, at Ben Franklin, Delta County, Texas. Moving to Friendswood as a young man, he was there converted in the Friends Meeting;

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SPRING 1937

- Fourth Month 9th—Second week-end camping trip for Senior boys.
Fifth Month 15th—Westtown Mothers' Council invites faculty and pupils to their annual picnic on the school campus.
Fifth Month 29th—Alumni Day. Students present Midsummer Night's Dream in the Greenwood.
Sixth Month 16th—Commencement. Sixty-six Seniors expect to receive diplomas.

Enrollment for next year is proceeding rapidly. The two upper classes are likely to be crowded, and preference will be given those entering the lower High School classes. Friends are urged to apply promptly as space is especially reserved for them only until Fifth Month 1st.

For catalogue and information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

later, with his wife and children, he joined the Baptist Church near their home in Thrift. He is survived by his wife, a son, a daughter, two brothers and two sisters.

MUMM — At Lafayette Hospital, Buffalo, New York, March 1, 1937, Esther Green Mumm, aged twenty-nine years. She was a graduate of Earlham College with the class of 1928, and was married October 10, 1935, to Adolph Mumm of Buffalo, where they made their home. A life-long Friend, she was the daughter of J. Edward and Alice Patterson Green of Muncie, Indiana, who with her husband, and brother, John J. Green of Old Greenwich, Connecticut, survive. Funeral services were conducted at Muncie by her former pastor, William J. Sayers, assisted by Howard W. Cope.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms and breakfast at 211 South Juliana Street, one square from the Lincoln Highway and Horse Shoe Trail. ANNIE W. SMITH.

NOTICE

PARIS, FRANCE—Mme. Melon-Holard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

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Authorized by the Five Years Meeting
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Published fortnightly by

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street. John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a.m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a.m., Bible School 9:45 a.m., Christian Endeavor 7:00 p.m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to

Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

Entrance to George School

Parents should realize the increasing benefits to students entering the First or Second Classes (Grades 9 or 10). The New "Sequence Curriculum" give a continuous three years of study prior to graduation, with the same groups of students working with the same instructors. Qualified new students for these sequences are accepted for Second Class (Grade 10). First Class provides a period of exploration and study of the natural bent of the student so that he may be guided into the sequences best for him.

Entrance to Junior and Senior Classes (non-sequence curriculums) is limited, with preference given to children of Friends and former students of the school. Application for Entrance for September, 1937, Should Now Be Made.

For catalogue and booklet "What to Study at George School" address:

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